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788 842 Again, a calf from the Spring ox (see chapter on the Four Seasons) may be presented. This dummy calf is obtained as the result of much wrangling, put in a sedan-chair and taken with music and fire-crackers to some childless family.

At the service held for the release of a soul three basins of rice are used. At the close of the ceremony these bowls of rice are wrangled for, the strongest or smartest getting them. A basin of this rice is then taken to the house of a childless friend, who puts it on the family altar and worships it in the hope that a son may be born to him.

At the end of the Feast of Lanterns the eyes of the dragon lantern, or the *pao* 寶, precious thing from the dragon's mouth, or the eyes of the lion lantern may be presented, and are considered very efficacious. (See under New Year).

231 842 788 When a family pig gets measles the owner makes a vow at the shrine of Hung-chu hsien 紅猪仙, (an image of a man riding a pig). If the pig gets well a paper pig is offered as thanks. This paper pig is often taken afterwards to the home of a son-less family.

These beliefs are very real. I know several people who bear the name of *chu êrh-tzŭ* 猪兒子 or *niu êrh-tzŭ* 牛兒子, pig-son or calf-son, because they were born after the calf or pig had been taken to their homes.

842 778 753 At the *Tien shih tung* 天師洞 temple there is a famous *pai-kuo shu* 白菓樹 (ginko tree), twigs of which are much used for the same purpose; but any trees which have shown healing virtues 顯神 *hsien shên* are used. The twigs are kept on the family altar for months at a time in hope that a son may be the result. Some trees gain a sudden notoriety through the priests paying someone to hang up red cloth and paper boots with a false statement that they have been healed of disease through worshipping the tree.

842 778 Sometimes one of the Eighteen Lo-han is taken from a temple and given to a childless pair. If a son is born this idol is returned to the temple with a fresh coat of paint on it and with an offering. The priests like this, as it gives the temple a reputation and increases the number of their devotees.

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789 made into which a pair of scissors is stuck, and the whole thing is displayed outside the house; this it is believed will keep the family in peace. In some places a huge paper bird is paraded round the streets with a crowd following, probably an imitation Phoenix Bird.

On the seventh of the seventh moon there is the custom known as *hsien kua*, to offer the melon. This is also the time when girls pray for ability, or *ch'i ch'iao* (巧). In some places women and girls take what is known as *ch'iao ya tzŭ*, or ability sprouts, which are really sprouted beans. The sprouts with a basin of water are taken before the shrine of the tutelary god, where incense and candles have been lit. Each girl takes one of the long sprouts, breaks it into small pieces and throws them into the basin of water, then waits to see if these form into the shape of a flower; if they do she will be clever at needlework.

On the first of the tenth moon there is a custom known as *hsien niu wang*, offering to the ox spirit. Rice cakes, *ch'i pa* (糍耙), are made and given to the ox, which is not supposed to do any work on that day. Anyone daring to work his animal will be cursed and told that he ought to become an ox in the next life. In many country homes the oxen are dressed and petted on this their birthday.

753 824 Hydrophobia (瘋狗傷人), *fêng kou shang jên*. It is said that the snake when about to hibernate eats of a herb called *ling chih ts'ao*, "boletus." At the time of moving insects (驚蟄), it comes forth from hibernation, and vomits a great amount of phlegm, *shê hsüan tu* (蛇漩毒), which smells very strongly. If a dog eats this or if individuals smell it, they are from a Chinese point of view doomed to an attack of hydrophobia. This herb if eaten by human beings makes them comatose, but after the effects have been slept off, it is believed that the individual will live to a great age. This disease of hydrophobia is to be found all the year round, but is most common in spring time when the oil plant is in flower, so much so that the saying runs The rape is in flower; mad dogs will make their appearance. But it is said that the disease among dogs has nothing to do with the rape

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plant, but with the snakes that come out about that particular season. 753 824

There is a small bamboo which grows on the hill-tops, whose root is black; when powdered this root is believed to cure persons bitten by a mad dog. The bamboos are also used as walking-sticks as it is believed that rabid dogs are afraid of this particular kind of bamboo. 755 753

When a dog has got rabies, it stops eating, drops its tail and pushes out its tongue, barks wildly, stiffens its neck and runs furiously; bites its own people and then runs outside to bite others. If it should bite at a person's shadow or sweep suddenly past anyone, they are in danger, and so is even the person who kills it, and must go through the treatment given for rabid dog bites. Nothing is said of these animals fearing water.

The poison from these bites is a terrible thing in the Chinese opinion; for they think the person bitten becomes impregnated with puppies and if these cannot be driven out with the fæces or urine, death is certain. The trouble may begin any time from seven to forty-nine days after the bite. But one is not reckoned safe till one hundred and twenty days have passed. When a person has been bitten the specialist is invited at once, who generally heals by contract. He expects nothing if the patient dies. The calf of the leg and flesh of the forearm are pounded by people in turn till the person is almost unconscious. This is done to bring the poison to a head. The mad dog is hunted and killed by some; the flesh taken and eaten, the skin made into a sleeping mat; the hair burned to ashes and applied to the wound, while medicine is taken every seven days for forty-nine days.

To dream of being bitten by a mad dog is believed by many to be as bad as the actual bite, and medicine is needed to counteract it. In fact, even to fear or see a dog of this kind is reckoned very dangerous and causes great superstitious dread.

When a person who has been bitten is getting sick, he becomes silent and the eyes become fixed, soon he barks like a dog, throws off his clothing and tears it to shreds, pulls out his hair, eats off his finger nails, runs off like a wild animal

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753 and bites people. At this period the strength is great and
755 no one can bind him. I have heard of them putting medicine down the throat of a rabid person by means of a bamboo tube and his getting well again.

To curse the mad dog is a special line of sorcery and when a person has been bitten he may use this method.

If a person has been bitten it is said to be very unlucky for anyone who speaks of it to him. During the 120 days onions, kidney beans, bean curd, chicken, eggs, fish and flour are avoided. The clanging of gongs or drums makes the patient worse.

This kind of trouble is looked upon by the Chinese as a retribution for the wickedness of three past generations and is classed with being killed by lightning or consumed by fire, bitten by a snake or devoured by a tiger.

Eclipses and Comets (日月食及彗星), *jih yüeh shih, sao hsing*

821 The heavenly dog is said to be a star known as *t'ien kou*
777 *hsing;* it eats the moon, causing eclipse.

Lo hou hsing (羅睺星) is a very unlucky star, which it is believed tries to devour the sun at eclipse times. The evil spirit from this star is said to have retarded the birth of Sakyamuni for six years.

In an eclipse of the sun or moon, it is believed that the Emperor or Empress, respectively, has lost virtue.

During an eclipse of the sun, a tub of water is placed in the full glare of the sun and the progress of the eclipse is watched in the water.

805 The official calendar carefully gives the dates of all
796 eclipses and particulars as to when they begin and finish. Previous to the eclipse a proclamation is issued calling upon the people to save the sun or moon. The official sets up an altar, and candles and incense are burned thereon while he prostrates himself and begs the restoration of the luminary to its normal size; the *chiao kuan* or head of the religious sects goes round the altar beating a gong till the eclipse is over. In each house an instrument for making a noise is used to

that of the laborers and those sample families studied is large. His monthly income is even more than double the comparatively high income of the butchers. Probably this fact is responsible for making a larger percentage of them opium addicts than they would have been had their economic position been less favorable. The priests of West Town are undoubtedly a privileged class of people. 796 793 465

3. The Meaning of the Prayer Meetings

(a) The Priest's Explanations. - The author has spoken to three officiating priests of these prayer meetings, one of them the most famous priest in the locality, about the meaning of these prayers. Their explanation is the following: The epidemic is caused by evil Wen spirits, spread forth by the Wen God to punish the people for their sinful deeds. The Wen God acts by order of the superior deities. In order to avert the disaster it is necessary to invoke the mercy of superior deities who will require the Wen God to retract the Wen spirits which he let loose earlier on. It is necessary to invoke as many superior deities as possible. The chief deities, worshipped in the center of the main altars, are the San Ch'ing, who are three deities in one, or Lao Tzu, the founder of Taoist religion.(10) More deities are invoked each day of the prayer meeting, so that a one-day prayer meeting can invoke only a much smaller number of deities than a two-day prayer meeting. The latter again is less effective than a three-day prayer meeting. Usually three days and four nights are an adequate duration, but for real perfection seven or eight more days will be desirable. 796 753

In order to move the deities it is necessary to show first of all that the people of the locality are moral and then that their hearts are absolutely earnest and that their request is extremely pressing. For this reason posters exhorting the people to take care of their moral qualities rather than anything else are essential. For the same reason in each prayer meeting one or more representatives must be chosen to perform a continuous worshipping duty (namely to kneel on the altar with an incense burner in hand during the entire length of the prayer meeting). For the same reason, too, it is necessary for each street as well as each village to have a separate prayer meeting. The petition papers burnt during the prayers are like petitions to our worldly officials. The various amulets and incantations used and performed respectively are special keys which the mortal does not comprehend but to which the deities will readily respond. The loud music by bugles, drum, cymbals, flute, bells, etc., as well as the singing and reading by the priests, are for the deities to hear. The louder the music and voice, the higher will they reach and consequently the easier and more quickly will the deities notice the distress of the area and the more swiftly take actions for its relief.

Only a properly "qualified" priest can perform the duty of the prayer, and certain special inborn priests enjoy more such power than others who are less fortunate.

It is not necessary for every prayer meeting to include the "Ten-God-retracting-evil-Wen-spirits" ritual; one or two will be enough to fulfil the purpose. But more ritual actions are always a safer course to take than less ritual actions. The ritual of spreading rice porridge along the streets

(10) It will be interesting to note that this "three deities in one" tale is entirely based upon a traditional novel on deities called Feng Shen Pang (literally, List of Ordained Gods).

[1][of cholera, IN "West Town" -- Analyst]

796 753 leading to the main road away from the town or village is a measure to make sure that all descendant-less spirits and those spirits who are the results of undue or accidental deaths will be sent away so that they will not be able to create trouble or wreck vengeance on innocent souls by means of the epidemic.

796 753 124 (b) The Worshippers' Explanations. - These explanations are neither as precise nor as uniform as that of the priests. The word "worshipper" needs a word of definition. The author cannot decide whose belief is genuine or firmer and whose is false or less firm. He can only use the criterion of external behavior. In this way he regards as worshippers not only those who subscribe financially or by work to these prayer meetings but also those who do not belong to the few agencies of outside influence such as the college, the middle school and the hospital, and who do not exclusively resort to modern measures of sanitation and injection but passively take the prayer meetings as a matter of course.

In all, through personal inquiries, the investigator has collected about sixty statements. From a review of these statements he has been able to distinguish the following categories:

1. One type of statements gives the questioner the impression: "Why ask? Isn't it natural enough?" To this category belongs the answer given by the watcher of a public granary in the Temple of God of Literature in Area F. He said: "When there is general illness, there is prayer meeting." No amount of explanatory effort on the part of the investigator could make him give a different answer. He knows nothing about the prayers uttered by the priests. He is about 45 years of age and has a wife and children. He and his family have not had any injection. Another man, one of about fifty, a dye-shop keeper, is almost blind of trachoma. He was the sole person on worshipping duty in Area E prayer meeting. That means that the man knelt on the altar for three days and four evenings till 12:00 P.M. or later except for brief intermissions. The author had hoped that this man would have much to say about the prayer meeting but was disappointed to receive the following answer: "That (prayer meeting) is because there is Wen Sickness." He would not mention anything about ghosts or spirits at all. When the author pursued his query further, the man simply pulled up his trousers and showed the author his badly wounded knees, while remarking: "You see, both knees are sore from kneeling." The majority of this class of statements refer to the meetings by saying, "This is doing a good deed."

2. A second type of statements is more philosophical. It may be represented by the statement of a cloth and gold dealer of about 38 years of age, who used to travel among several western Yunnan and Burma cities like T'eng Yueh, Mynkyina, and Paoshan, and had returned to West Town just two months before the onset of the epidemic. He contributed the sum of fifteen dollars to the cholera prayer in his street. He said, "The prayer is good for appeasing the spirits so that the Wen will not continue. I give some money because I want to do my part, not for anything else." When the query was pursued further, the man turned to psychological terms: "You outsiders need not fear the epidemic or other catastrophe in a strange locality at all. When I went out into strange places I know nothing about their gods; I did not fear." "When you walk over a tomb and do not realize that it is a tomb, you are not afraid."

Regarding the doings of the priests in these prayer meetings he said, "Although I know how to read and write a little, I don't know what is

written in their (the priests') books. No scholars do - their Chiao (or creed) is a different one. ... We only pay them, and what they sing or pray are not matters for us to dictate. We just let them do what they deem necessary." 796 753 124

This man's attitude of indifference towards the priests' incantations and scripture-reading represents, in the author's opinion, that of a large number of the inhabitants toward these prayer meetings.

3. The third type of statements implies that who is or who is not struck by the epidemic is all a matter of fate (Chieh Shu), and that there is no really effective way of prevention or cure. It may best be illustrated by a man's statement concerning the medical powder which a Feng's Dispensary gave free of charge to all applicants. This powder is advertised by this dispensary throughout the town as very effective for curing cholera. One of the managers in the prayer meeting in Area E, a man of about forty-five, showed the author a packet of this powder which he carried in his pocket and asked the author to smell it. The stuff smelled like a combination of aromatic and incense. He and another older man agreed that the powder had been effective on some patients and entirely useless on others. Their explanation was that the question was one of fate and not of medicine or anything else. Yet somehow these two men seemed also to think that the medicines and the prayer meetings were not without their favorable effects. To prove the latter they pointed to the fact as evidence that by then (the beginning of the Fifth Moon) the force of the epidemic was gradually slackening.

4. The fourth class of statements gives one or more specific points of explanation. One man, about thirty years of age, a local shop assistant, said that the prayer meetings were for cleaning up the "en atmosphere (or air). He did not mention spirits or ghosts until the author advanced to him the idea of "catching ghosts" in a doubtful manner. Then he said: "Yes, yes, they (the prayer meetings) are for uplifting and sending away (Ch'ao Tu) all those descendantless ghosts and spirits! There have indeed been too many deaths of late."

Another man, about twenty-five years of age, who is a laborer of some description said that "the prayer meetings are for providing something (like material comfort) for homeless spirits so that they will go away and not harm the living." (The idea is that each of these spirits, like those which are caused by undue deaths, will usually claim a substitute.)

5. The fifth and last class of statements is from individuals who are very much conscious of the outsider's difference in ideas and customs from their own and yet feel that they cannot raise themselves over and above the doings and affairs of their community. Thus a mason, about thirty-two years of age, named Yang, offered the author at first the idea that the prayer meetings were for uplifting and sending away ghosts and spirits which were descendantless, a statement practically the same as that given by the first man illustrating the fourth class of statements. But as the conversation developed the man suddenly smiled and said: "Of course all these are superstitions." (Mi Hsin, the modern Chinese translation of the term).

Some statements from the only remaining Chu Jen in West Town, an aged man of about seventy and a highly honored soul among the populace, are even more striking. He first said that the prayer meetings were for the good of the community. Then he concluded, "Ah, "en sickness, prayers and

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reading of sacred scriptures can keep it away?" "The prayer meetings can clean up the locality" (never mentioned a word about the ghosts or spirits). The author then intentionally echoed in a very affirmative tone: "Of course, the prayer meetings have cleared up the epidemic." Upon hearing this the old man instantly responded: "But all these are simply superstitions." (again Mi Hsin, the modern Chinese translation of the term). The author then explained to him, following Malinowski, that the true effect of these prayers might be to stabilize the community during a crisis, in which case they would have their proper function. He made no comment on the author's explanation. It might be that he failed to comprehend what was being said. It might also be that he understood it but did not know how to reply properly. But he simply went on to say that the meetings were "affairs" of the community, and as a personality of standing in the community he had to patronize them. He also mentioned that the community had this sort of prayer meetings on a large scale only once before, in the seventh year of the Republic (about twenty-three years ago) when another Wen broke out (not cholera, but headache and vomiting). This old man contributed twenty dollars to one prayer meeting and twenty-five dollars to another. (He is not at all wealthy.) He headed the list of directors in the prayer meeting which took place at Area H (center of the town) in which the highest single donation was $2,400.

This class of persons generally express, in one way or another, that they feel happier if they participate in the "affairs" of the community in the proper manner, whatever the outsider thinks about these "affairs". To this class also evidently belong some outstanding citizens of wealth in this community. The L. family, e.g. which is the chief supporter of the hospital and the middle school and the sole owner of the public library, spent over a million dollars for a pompous funeral in the traditional style and was the largest single contributor in at least two prayer meetings (one of which took place at the center of West Town). The R., another wealthy family, is also very much in the same position. A most interesting fact was observed in connection with a certain U. family which used to be the sixth or seventh wealthy family of the locality but which has been going down hill for some time. In a conversation Mrs. U. told the author that her family contributed five hundred national dollars to the cost of the prayer meeting in her street (Area E). But on examination of the list of contributors the author found that her husband's name was only associated with the insignificant sum of one hundred national dollars among donators of much larger sums.

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Incidents such as the last reveal that support lent to the prayer meetings is primarily a matter of social prestige, and the individual or family that has not been able to keep up with the expected level feels very much embarrassed.

An analysis of the conditions of these informants gives no definite impression as regards the significance of their age. The author had at first expected to find older people more conservative about the prayer meetings, giving more details, and the younger ones less so. This expectation is not met by the data. It is true that, as stated before, the elders and older people are in charge of the direction-managing and worshipping duties in practically all the prayer meetings. An inspection of some of the prayer meetings in session will also tell us that the spectators standing or sitting about the places of meeting during most hours of the day are either older people or children or older women. But such phenomenon is perhaps natural enough. The middle-aged or other able-bodied men and women have their work in shops, fields, and at home.

Probably the cases are not large enough in number to draw definite conclusions from them. One thing, however, seems fairly certain. This is that, generally speaking, the men who have had experience with the outside world either as travellers or traders, or having read very much about it, or having had intimate contact with the ways of the outsider, tend to be more philosophical and detached about the prayer meetings. Some of them think that all outsiders regard such prayer meetings as superstitions and, in a tone of embarrassment, would not hesitate to brand them as such to the outsider, but in their relations within the community they have to remain faithful to the indigenous ways. 796 753 124

B. Other Measures to Combat the Epidemic

1. T'an Ching

The prayer meetings are not the only steps taken to ward off or conquer the epidemic. While the prayer meetings are being carried on here and there, other things happen as well. The first of these is T'an Ching, or ritual talk on the scriptures. The author is not clear as to the type of scriptures here referred to. On the platform where such exercises take place are the tablets or portraits of Confucius, Laotze and Buddha. The main event on this platform is the playing of music, both wind and string, by amateur volunteers. At intervals some read a kind of scripture which is usually Taoist and not Confucian. In one or two T'an Ching places the music consists of singing to the accompaniment of a three-stringed plucked instrument. They perform just like story singers. 751 782

In Area J, T'an Ching took the place of a prayer meeting. In Area H and Area P, it took place at the same time as the prayer meetings. In Area H, the T'an Ching platform is just back of the prayer altar, and in Area P it is opposite the prayer altar.

The explanation given for such T'an Ching meetings seems to be of two kinds: one is that the gods and spirits should be pleased, and to soothe them by some light music (Ya Yueh) is the best. The other explanation is more vague. Both T'an Ching and the prayer meetings are of the same effect - both for the good of the community. It is a gesture of man's repentance so that the gods will withdraw the Wen, or the epidemic, from the community. In more than half of the areas in which prayer meetings took place there were no T'an Ching meetings.

2. Volunteer Advertisements

Soon after the epidemic had started various hand-written or printed posters and advertisements began to appear in the streets. These are of two general categories - those giving actual medicine or methods of cure and those giving advice as regards the prevention of the disaster. The first kind is practically all medicinal and the second kind is mainly moral. Among the first category are either prescriptions for people to copy and then buy the medicine in any native dispensary, or notices of some ready-made mixture which will be given to applicants free of charge. The latter may be obtained from either a private home or a dispensary. The author has been able to collect different prescriptions and have them examined (1) from the point of view of modern medical knowledge with the aid of The Codex of Chinese Drugs(11) 203 757 278 278 757

(11) World Book Company, Shanghai, 1934.

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of the Shweli, and is some 12 miles long by eight miles broad. It is full of villages and well cultivated, and is one of the largest, and quite the richest, of the plains inhabited by Chinese Shans. The town, like all the other villages of the plain, is so surrounded with bamboos and with banyan and other trees that it cannot be seen till one is close up to it. It contains 500 or 600 houses, well built of soft bricks in the Chinese style, and most of them have tiled roofs. The sawbwa's new palace is a very fine building, occupying a considerable part of the middle of the town. There is also a large monastery, and the whole place wears a greater air of prosperity than any Shan town I have ever seen. There has been a mud wall round it, but this is now all broken down. One of the sights of the place was a panther, which the sawbwa kept shut up in a cage just outside his palace. It was said to have been caught on the hills which overlook the plain. I have occasionally seen panther's tracks in Yün-nan, and no doubt they exist in many places in the province.

I was put up in the old palace, which was occupied by the sawbwa's uncle, who then had more to do with the management of the state than the sawbwa himself. He was a very pleasant-mannered and intelligent man, apparently about 50 years of age. He had travelled all over the Chinese Shan States, and had visited Ta-li Fu and Yün-nan Fu. I sent my card to the sawbwa, and he returned the call in person. He was considered too young to govern the state, and his uncle was at that time officially recognised as regent by the Chinese authorities[1]. The sawbwa had just been to Rangoon to worship at the big pagoda, and seemed much pleased with his visit.

The height of Möng Hkwan is about 3,350 feet, and it is considered too unhealthy for Chinamen to live in except in the cold weather. A good many Chinese traders come here in the winter, but they all go away in March or April. The guide who brought us down from Hsiang-ta went back home at once; nothing would induce him to sleep the night in the plain. However we were for several days in these comparatively low-lying Shan States, but none of my China-

[1] The young sawbwa assumed the government of the state himself soon after my visit.

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753 men suffered from fever at all. These places are doubtless somewhat feverish, but the Chinese exaggerate their unhealthiness.

000 The next day we followed the plain down for some distance and then turned in a westerly direction over some grass land into Möng Chi, a district of Möng Hkwan lying along the narrow valley of the Nam Chi. The Chinese call it Hsien-kang.

On the 8th we climbed a range to a height of 6,500 feet, when at about nine o'clock it came on to rain very heavily, so, finding a large temple in the Chinese village of Ho-t'outs'un, we stayed there for the night. On the 9th we descended to Möng Yang, another Shan district which forms part of the state of Möng Ti or Nan-tién. It consists of a plain seven miles long, lying along the valley of the Shweli, which is called the Nam Yang by the Shans in this part of its course. The river is here 60 yards wide, and is at this time of year easily fordable by men, but is just deep enough to wet the bottom of mule loads. Möng Yang is called Hsiao-lung-ch'uan by the Chinese; its height is 3,300 feet.

The next day we had a steep climb up a range 5,400 feet high and an equally steep descent to the valley of Möng Hüm, called Lo-pu-ssŭ-chuang or *the four turnip farms* in 231 Chinese, also a district of Möng Ti. This narrow plain we followed down for the rest of the day, passing numerous Shan villages full of large flocks of ducks and geese, which 000 feed in the sandy shallow bed of the Nam Hüm. We slept at Ung-lön, almost the last village in the plain. The headman here said he would give me no guide to Ho-hsa (Hu-sa) as the people were all afraid of the Kachins along the road. Luckily there happened to be two Ho-hsa men sleeping in the same monastery at Ung-lön, and I had no difficulty in getting them to act as guides, as they were going the same way themselves. Our road climbed to a height of 6,350 feet, passing the large Kachin village of Pang-sang. On top of the range is a lot of open grass land, and the road winds about in this for some miles, till the Möng Wan[1] plain comes in sight below. The road,

[1] Called Lung-ch'uan by the Chinese, or sometimes Ta-lung-ch'uan to distinguish it from Hsiao-lung-ch'uan (Möng Yang).

000 The next day, the 24th, we crossed the watershed between the Mekong and the Black River at 7,500 feet, and on Christmas Day reached Hsin-fu. The village contains only 30 houses, and is built on the Pa-pien Ho, a river 50 yards wide, which is the upper part of the Black River of Tong-king.

•753 The height of Hsin-fu is only 3,400 feet, and the whole of this part of the Black River valley has a bad reputation 764 for unhealthiness. The Hsün-chien, the small official who is in charge of the district, had just died and was in his coffin in the room of the temple I was sleeping in, awaiting removal to his native place for burial.

132 Certainly I did not find the Black River valley a pleasant climate even at this time of year. At night the thermometer would go down to 40°, and there would be a nasty cold mist till the sun broke through about ten o'clock, when it would become decidedly hot. But in justice to this valley I should mention that Turner and Ker were travelling in it for some days in the height of the rainy season, and that none of their party, which included several Chinamen, suffered at all from fever. So healthy are the great part of the uplands of Yün-nan, that the Chinese of that province are apt to condemn as unfit to live in any place where it is possible to get fever.

000 For two days from Hsin-fu we followed down the Pa-pien valley, but keeping generally some way off the actual river. An uninteresting country, very thinly populated by Chinese and K'a-tus. Later on in March and April there is a good deal of traffic in P'u-êrh tea along this road, but at this time of year there is no trade except in salt carried by men on foot from Mo-hei, near P'u-êrh.

317 Leaving the Pa-pien valley altogether on the 28th, we turned more westward and the next day reached Mo-hei, a large village with an important salt well which supplies a very large part of southern Yün-nan.

Here our route joined the main road from Yün-nan Fu to P'u-êrh Fu, and the next day, crossing a range at just over 6000 feet, we dropped down into the P'u-êrh plain.

206 The only apparent change in P'u-êrh since I was there five years before was the establishment of a telegraph 000 office. In the evening I spent several hours at the office